

CHRISTIANITY'S COLD SHOULDER.

Pastor Chalmers Visited the Churches Disguised as a Poor Man.

Atlanta Constitution.

CLEVELAND, O., Dec. 2.—Is religion the property of rich and poor, or is it the exclusive possession of those who can afford to dress in purple and fine linen. These are the questions that for some time past, have caused the Rev. Andrew Chalmers, pastor of the Durham Avenue (Christian Church, Cleveland, O., many sleepless nights. The more he pondered over it, the more troubled he was over the thought that a religion, born and nurtured among the meek and lowly, should have become so far above the reach of the rank and file of humanity as to make it impossible for a poorly dressed man to enter one of our modern Churches without calling the amount of attention to himself that, to put it mildly, is very embarrassing.

Dr. Chalmers decided to put the matter to a practical test and settle to his own satisfaction the length, breadth and height of a poor man's welcome from the ushers and congregation of a fashionable religious establishment. Doffing his clerical garb, Dr. Chalmers assumed the clothing of an ordinary son of toil, and thus disguised he visited one of Cleveland's leading Churches. His experiences he reserved for a modest little sermon delivered to his Durham Avenue flock. But it was not to be in the nature of things that Dr. Chalmers' action should pass unnoticed. After he had preached the sermon he found himself overwhelmed with correspondence, some writers criticizing his action, others congratulating him. He replied to each of them briefly and modestly. Many of his friends urged him to still further agitate the question of high-toned versus humble religion, but he declined to do so. He has at last consented, however, to tell in detail the story of his very interesting experiences while on his tour in the guise of a poor man, and his signed statement follows:

"If this article will be continued as arraying the poor against the Churches more than they already are, it will not represent me and will be worse than wasted. I did not make this visit to further divorce the workingman from the Church. I made it to see if the conditions noted in the second chapter of James were really true, and if so, to put the Churches, my own Church especially, to a process of self-examination, which would be helpful to the Church and would prevent our being 'respecters of persons' in our assemblies.

"I was sick, some in body and much in soul, because I felt that the Churches did not have 'compassion on the multitude, because they fainted and were scattered abroad as sheep having no shepherd.' Matt. ix, 36. I felt this in my own work. I was so sick that my physician told me I could not preach on Sunday. On Sunday afternoon I felt better and told my wife that I was going to see how far the Churches believed on Jesus Christ and whether or not they believed on Him in respect to the ones with the 'gold ring' and 'the gay apparel.' I would have preferred to attend my own Church and see how my own congregation welcomed the stranger and the poor man in poor clothes, but I knew I could not do that without being recognized.

"I dressed myself in clothes better than the average man who works on the streets at \$1 or \$1.25 per day can afford. The clothes were not ragged. They were not dirty. They were not the clothes that a man would work in on the street. They were such as he might possibly have for Sunday wear. I went to one of the representative Churches in the city of Cleveland. I do not think this Church I visited is more to be blamed for what followed than the rest of us. I am dealing with a condition. The Church I visited pays the pastor \$5,000 to \$8,000 a year. I think there was on the bulletin board on the outside of the Church, in connection with the announcements of the regular weekly services, the usual sign: 'All Welcome.' I soon found that this sign was much like the circus ads., not quite fulfilled. I found it was one thing to place on the bulletin board on the outside of the Church the advertisement of welcome and quite another thing to have that welcome stood in the aisle and looked down while written in the very heart of the Church people. I determined that night that in our Church would either take down that sign, 'All Welcome,' or make those welcome who came.

"I went in during the playing of the voluntary on the grand pipe organ and when the worshippers were entering. Group after group of fashionably dressed worshippers in their 'gay apparel' were shown by guide ushers to the best seats in the Church. I stood there so long that I began to be embarrassed and had to recall to myself again and again who I was and why I was there to insure my continuing to remain unrecognized.

"I tried to put myself in the workingman's place for the evening and yet I had to remind myself that I was not a workingman and that I had better clothes at home before I could be willing to carry it out. I almost felt tempted to tell who I really was to get recognition, but I refrained. "When the men with the silk hats and those in fashionable attire had been given seats down in front, around me and almost over me, an officious usher, evidently feeling that I was lumbering the ground, pointed out to me the last seat in the house. He had to bring me back a considerable distance to give me the seat, for I had advanced some way down the aisle to see if I might get recognition. I was not told in so many words that I was not wanted. There was no one at the door with a club to knock me down and drag me out because of my impertinence at coming to the Church of Jesus Christ, the carpenter of Nazareth, in the clothes of a carpenter. I felt that if Jesus had come to that Church that night it would have been with the words: 'Woe unto you, scribes and pharisees, hypocrites who tithe of mint and anise and cummin and neglect the more weighty matters of judgment, mercy and peace.' "The whole service was fitted for the cultured. The preaching, the singing, the entire service was very dignified and proper as our services go these days, but the poor were not there, and it is not surprising, for they were not wanted. If you were to ask the pastor of the Church if he wanted the poor he would say 'Yes.' If you were to ask the office-bearers in that Church they would say 'Yes, we welcome the poor and are glad if they come and feel at home in our Church.' The difficulty is in the lack of welcome that is felt by one who visits our Churches in these days.

"After the service was out I stayed around to see if I would be sought out and asked to come again and made to feel at home finally. After standing around for a time and watching the rich greet the rich, and no poor there to greet me, I wandered home sicker than when I started out. I was sick in body and sick in soul, for I love the Church and it hurt me to see the apostasy in the life of the Church which is so much worse apostasy than that of doctrine.

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"I would not care to investigate the creed of the Church I visited that night. I wanted life and not musty theology. If I had gone to the Church that night dressed in my usual way, I would without doubt have been given the best place in the house, and possibly would have been invited to the pulpit to assist in the opening services. I found that in the estimation of the Church the clothes made the man and not worth.

"I determined that night that I would make our Church more open and see that the men who worked on the streets shoveling, and the man who delivers our ice, and the girls who work in our kitchens, and the women who do our washing, should find our Church and should find therein meet cordial and genuine friendship.

"I began a series of sermons on the line of my visits and kindred subjects and our audiences have been increased by the hundreds in the past two or three weeks. I feel that the Church should be first, not for those who need most. The light owes something to darkness. The wise belong to the ignorant. The good have a duty to the bad. The lives filled with love belong to those lives filled with hate, even as Christ belongs to the world more for what he could do for it than what he could get out of it.

"Men of money are feeling more and more that capital has its duties as well as its rights. Culture is feeling her debt to illiteracy, and university extension work is an evidence of such sense of duty. The characterful are feeling their belonging to the characterless and the social settlement work is the outgrowth of that feeling. The Church must feel her belonging to all the multitude, not because they are good, but because they may be. The man with the largest need should find in our Churches the largest welcome. I could add volumes along this line, but I have written enough. I do not write this for the sensation it will make, but for the good it will do. I want to help the Churches to lead them to see their sins and mend their ways.

"One critic had said of me: 'The Cleveland minister who disguised himself as a workingman to attend a fashionable Church to detail his treatment later in the pulpits may have demonstrated the worldliness of some of the worshippers, but he certainly did not add to the dignity of the cloth.' The dignity of the cloth was the very thing I was trying to avoid and it is the thing that I care least about. When we ministers care more for the real work of the Church in reaching and helping human lives than we do for the dignity of the cloth we will begin to win the world as well as the Church.

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What Do You Want for Christmas?

As the Christmas season approaches the usual grumbling about hard times, empty purses, so many to give to, the difficulty of finding at reasonable price what will be suitable for such and such friends and, above all, the utter impossibility of finding out what "will do for a man," makes itself heard. From now until Christmas Eve the chorus of complaints will go on growing louder and increasing in volume until it culminates in a perfect wail of despair from those who find at the last moment that they have forgotten to buy anything for this or that friend. The usual resort in these circumstances is to wait until Christmas morning and then to select from the gifts received the object one wants best, and send it to the person whose name has been omitted from the list. Should anyone consider the above statement exaggerated let him take a seat in any of the stores in King street and, while feigning to be occupied in inspecting some article of merchandise, lend an ear to the conversations that are carried on around him by the throngs of shoppers. He will hear little but talk about Christmas presents, not in tones that imply any pleasure in selecting and giving them, but with complaining and weary voices that indicate that the speakers regard the whole business as an unmitigated nuisance, and that convince the listener it would be an excellent thing if the custom of Christmas gifts was abolished, or at least discontinued until the return of "good times."

Perhaps when purses begin to fill up and we have a few years rest from worrying over Christmas, we may begin to regard it in a different light, and to find pleasure in what should be a delight to each of us. The oddest part of the affair is that, grumble as they may, every person feels compelled to give. Be they rich or poor, generous or stingy, all are afraid to set custom at defiance and to say that they will accept nothing and will give nothing this year, because they do not feel their means sufficient to justify any outlay for things so unnecessary as are Christmas gifts. Of course many of the presents exchanged are very acceptable, and persons of good sense endeavor to select them that they will be either useful or ornamental, but a great deal of what is given is the veriest trash, and no amount of bows, wrapping in silver paper and tying with "baby ribbon" will make it anything else. Rather than compromise so with our consciences, would it not be better to be honest with our friends and tell them we cannot afford to give anything worth their accepting; or, if we can afford to give, why not make an effort to find out what they should like? Of course some of our readers will exclaim with horror at such plain dealing and lack of sentiment, but sentiment has been almost banished from the custom of giving away, and any pretence of it is mostly a sham. The true value of a Christmas present is entirely independent of its intrinsic worth, although there are some mercenary souls who judge only in that way of everything received, and who care for nothing that has not cost considerable money. Important as is the spirit that inspires a gift, the spirit in which it is received is of equal importance, and nothing is more chilling to a generous person than to find that he to whom he has given something is oppressed with a sense of obligation until he can return a still more costly gift. The things that detract most from one's pleasure in receiving a gift are, first, the realization that it is a duty gift, and not prompted by any special desire to give happiness, and the inappropriateness of it, which shows but too plainly how little real thought was given to its selection. The latter is the outcome of the expression so frequently heard at present about the difficulty of finding "something that will do." If we care at all about a friend it is not "something that will do" we send him, but something that has cost us thought in selecting, and that we hope will prove useful and acceptable. We saw recently a suggestion for a Christmas book that was a very good thing. It is a blank book, hung in some conspicuous place in the house for some time before the holiday season. To it a pencil is attached, and it bears on the outside in letters of gold an invitation to each member of the family to make his or her wants known. With the children it takes the place of the very popular letters to Santa Claus that are so frequently written by the little folks and placed in the chimney in the belief that that is the nearest postoffice to the dwelling of the good-natured saint, and that he will be sure to bring at Christmas the special toy or book for which the writer asks. The book is equally useful to the elders, as it saves a great amount of puzzling over gifts, and of unsatisfactory shopping for things which no one wants after they get them. As each writer can express his desires freely and in an impersonal manner, it gives a wide choice, as things may be asked for varying in value from a watch or a diamond ring to the simplest object, and those who

wish to give can be as generous or as economical as their nature prompts or their purse allows.

The same good sense which should direct us in choosing gifts for our friends should guide us also in our giving to the needy. It does not require any very deep thought or any great stretch of imagination upon our part to know what are the most pressing wants of those whom we would benefit, and the appropriateness of our present adds much to its value. If we are animated by the true spirit of Christmas the gifts we make to those who really need our help will give us far greater satisfaction than those we give to our friends, who can and will give us in return. If we remember the fact that the whole world lying in darkness and the shadow of death received from Heaven on Christmas day the priceless gift of eternal life, if it will accept it, and that we can give nothing in return, it should so fill our hearts with gratitude that our first thought will be to give happiness to others in whatever way we can to testify our thankfulness. There are many to whom the coming of Christmas will bring the most mournful thought, as they remember the loved ones who have been called away from earth since the last Christmas time. Would it not soften their sorrow if they dedicated the amount that would have been spent in gifts for those lost friends to some charitable object? The affliction that does not move the heart to greater thoughtfulness and kindness to those who are sad and suffering has failed to teach the lesson that it is intended to give to each of us.—Charleston Sunday News.

Reflections of a Bachelor.

When a man reads a newspaper sitting between two women in a street car, he always pretends that he never bothers with the woman's page. There are lots of woman haters that you never hear of because they're married.

The proof that men are vainer than women is that they are too vain to show it. A girl is never really in love with a man until she thinks of him when she says her prayers at night.

A woman can never be very bad after she has once learned that her little child measures its ideas of God by her.

Men are more curious than women, because there are more funny things in women to be curious about.

A woman can always get even with her husband by buying a Christmas present and having it charged.

The man that puts on a nonchalant air when he asks a woman to marry him is the same boy that used to whistle when he went past a graveyard at night.

The first month a man is married he says "my wife" every 10 minutes. After he has been married five years nobody would ever know he had a wife.

An engagement ring is one a girl puts on her finger to show off before the other girls. A wedding ring is one a woman puts on to remember something by and then forgets what it was.

A man will dig up the whole yard when he wants to go fishing and not find near so many worms as he does when he spades up one flower bed the next day.

When a man gets beaten in an argument he always tries to act as if he had thought that way all along and only wanted to draw the other man out.

Married men get to be such good friends because they always act sorry for each other; married women never do, because each one knows the other would never admit that she wished she hadn't.

The easiest way to find out what a girl is like is to get chummy with her bosom friend.

A man is a slave to his own opinion; a woman is a slave to the opinions of her husband.

The first sign that a woman wants you to love her is when she lectures you because you smoke too much.

Marriage is generally enough to take the conceit out of a woman. It takes lots more than that with a man.

One of the most subtle kinds of flirtation is when a man refrains from telling another woman that he is happy with his wife.

Catarh Cannot be Cured with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarh Cure is a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarh. Send for testimonials free.

Red is not objectionable as a color for a woman's hair, providing it doesn't run into her temperament.

I write this to let you know what I would not do: I would not do without Chamberlain's Pain Balm in my house, if it cost \$5.00 per bottle. It does all you recommend it to do and more.—J. R. WALLACE, Wallaceville, Ga. Chamberlain's Pain Balm is the best household liniment in the world, and invaluable for rheumatism, lame neck, sprains and bruises. Be ready for emergencies by buying a bottle at Hill-Orr Drug Co.

Had Bees for Sale.

As I sat on the veranda with the farmer after supper I asked him if he was not greatly bothered by tramps, and his reply was:

"Wall, a good many of 'em come along and want a bite to eat, and some of 'em are pretty sassy, but only one man of 'em ever served me a real mean trick."

"Poison your dog?" I queried. "It was meaner than that. We was eatin' dinner one day in the spring, when a hive of bees started to swarm. I'd bin expectin' and watchin' 'em and had a new live ready. When bees swarm they will light on most anything handy—a limb, a bush or even the pump. Jest as the bees began to pour out of the hive and circle around along comes a tramp up the path to ask for sunthin' to eat. The queen bee settled down on his old hat, and the hull swarm followed her. In two minits that tramp's head and shoulders was covered by bees, and I yells to him for heaven's sake not to try to fight 'em off or he'd be stung to death."

"He must have been terror-stricken." I said. "Not a bit of it, sir. He was as cool as a cucumber, and when I told him he'd hev to stand in a smudge till the bees was killed off he jest laughed. When they'd all settled down on him and I was goin' to start a smudge he sez:

"'Old man, what d'ye consider this swarm of 'em bees with in cold cash?"

"'About five dollars,' sez I.

"'Are ye willin' to give three?' sez I.

"'Bekase you'll either pay me three dollars or I'll walk off with the bees and sell out to somebody else!'"

"'And you had to buy 'im off?'" I asked.

"'That's where the meanness come in,' replied the farmer. 'Them bees was my property, and I wasn't buyin' what was my own. He offered to take two dollars, but I couldn't see how he could git away with 'em and refused to come down. Then he starts off. I reckoned the bees would git angry and sting him to death, but nuthin' happened. He jest walked out into the road and down the hill, and he carried them bees seven miles and sold 'em for a new pair o' shoes."

"'And he wasn't stung?'"

"'Not once, sir. The bees seemed to like the smell o' 'im, and he paddled along the road as grand as you please. As fur tramps, I've had 'em lie and steal and set fire to straw-stacks, but I ain't feelin' hard towards anybody but the feller who walked off with the bees.'—M. Quad, in St. Louis Republic.

—Sam Jones says that the women are cutting off their dresses at the top for ball rooms and are cutting them off at the bottom for bicycles. Sam says he is getting frightened, for he don't know when the women are going to stop cutting.

—Bishop Leonard, of the Protestant Episcopal missionary diocese of Nevada, Utah and Western Colorado, says that the Indian has no profanity—not a profane word in his language. When he desires to swear, it is necessary for him to learn English.

—There is no medicine in the world equal to Chamberlain's Cough Remedy for the cure of throat and lung diseases. This is a fact that has been proven in numberless cases. Here is a sample of thousands of letters received: "I have tried Chamberlain's Cough Remedy while suffering from a severe throat trouble, and found immediate and effective relief. I can unhesitatingly recommend it."—EDGER W. WHITMORE, Editor Grand Rivers (Ky.) Herald. For sale at Hill-Orr Drug Co.

TAKE NOTICE.

We hereby notify all parties who owe Bleckley & Fretwell past due papers that owing to the death of our senior, Sylvester Bleckley, that the same must be paid at an early day, not later than Nov. 1st next, as a settlement must be made with the heirs at law. Your prompt attention to this notice and a compliance with same will be duly appreciated. Yours very truly, JOS. J. FRETWELL, Survivor Bleckley & Fretwell. Sept 15, 1897

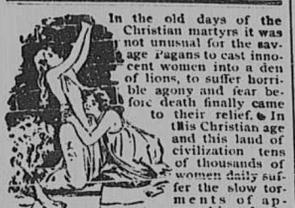
TWO FOR ONE.

BY SPECIAL ARRANGEMENT WE OFFER

HOME AND FARM

In combination with the ANDERSON INTELLIGENCER for \$1.55, being the price of our paper alone. That is, for all new or old subscribers renewing and paying in advance, we send HOME AND FARM one year free. HOME AND FARM has for many years been the leading agricultural journal of the South and Southwest, made by farmers for farmers. Its Home Department, conducted by Aunt Jane, its Children's Department, and its Dairy Department are brighter and better than ever. Renew now and get this great journal for the home and the farm.—FREE.

This is the advice of the Chicago Tribune to those intending to go to the Klondike: "Acquire habits of self-control and industry; be prepared to meet with firmness whatever discouragements may arise; scrape together two or three times as much money for the journey as the best estimates render necessary; and don't go."



They do this because of their false delusions, frequently inculcated by their mothers.

There is a marvelous medicine for women that cures all weakness and disease of the distinctly feminine organism. It acts directly on the delicate and important organs concerned in maternity and makes them strong and healthy. All good druggists sell it. Mrs. Ursula Dinham, of Sistersville, Tyler Co., W. Va., writes: "My baby is now nearly a year old. After she was born I had local weakness. I could not stand up. I took three bottles of Dr. Pierce's Favorite Prescription and it had cured me. I can now do all my work."

Dr. Pierce's Pleasant Pellets.

It is better to do than wait until the whole structure is ready to fall. Constipation is the one, embracing disorder that is responsible for many other diseases. Dr. Pierce's Pleasant Pellets cure it. Druggists sell them. They never gripe. One little "Pellet" is a gentle laxative, and two a mild cathartic. They are tiny, sugar-coated granules. Nothing else is "just as good." A permanent cure.

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WE sell PIANOS and MUSIC. IN TRUENEN to the best trade in this and adjoining Counties. Why not allow me to sell you a reliable Piano or Organ. We guarantee every instrument that goes out of our Warehouses, and have a large assortment to select from. Have just received new styles of—

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—AND—

Farrand & Votey Organs.

And we are getting in several other makes of high grade instruments. Also large line of Guitars, Banjos, Violins, Autoharps, &c., at lowest possible figures.

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Call and see us, or write for catalogue and prices. Respectfully,

The C. A. Reed Music House.

PERHAPS YOU ARE NOT PLEASSED WITH YOUR GROCER.

It may be that the prices are too high or the quality of Goods poor. If you want to be pleased give us a trial order, and see how well we can please you.

Our Store is stocked with the very best quality of everything that is good to eat, and we will sell you as cheap as others charge for cheap quality.

Once a customer of ours always a customer. We want everybody that comes to Anderson to come and see our Goods. Don't matter whether you want to trade or not. No trouble to show you our Goods.

Yours for trade,

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Larger crops, fuller ears and larger grain are sure to result from a liberal use of fertilizers containing at least 7% actual

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GERMAN KALI WORKS, 22 Nassau St., New York, N. Y.

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Is not the handmaid of prosperity—

That's more the reason you should wear the best make of Shoes. Our line is built for service. Sold by Cash-buying merchants. Ask for the Red Seal. J. K. ORR SHOE CO., Atlanta, Ga.

COLE & COFFEE,

In order to get a satisfactory dissolution of partnership, have to put their goods into money, and owing to the already large stocks of goods advertised at cost, it simply means to sell for what we can get above what a broker merchant will pay in bulk. These goods must go in the next thirty days. People wanting bargains in Dry Goods, Shoes, etc., now is your time.

FOR SALE.

THE TRACT OF LAND known as the Vineyard, containing twenty-five acres, more or less situated just outside of the city limits, adjoining lands of E. F. Sloan, B. F. Crayton and J. L. Glenn. A good two-room house, barn and well on the place. It is a short distance of the cotton mill and will be a fine location for a dairy and truck farm.

Will be sold at public outcry Saturday in December if not disposed of at private sale before that time. Terms cash. Purchaser to pay for taxes.

E. P. SLOAN, W. W. WHITE, Executors. Est. Thos. M. White, Sept 22, 1897

Drs. Strickland & King,

OFFICE IN MASONIC TEMPLE. Extracting Teeth.

NOTICE.

All parties owing me notes and accounts are requested and urged to pay same as soon as possible. I need my money and will be compelled to make collections early in the season. Save the trouble and expense of sending to see you.

J. S. FOWLER. Sept. 29, 1897

HONEA PATH HIGH SCHOOL

HAS closed a most satisfactory year's work to both patrons and teachers. The outlook for the next Session promises even better results. How to secure the best School is the constant study of the teachers. By following modern apparatus, live methods, and trained teaching. Next Session opens Monday, Sept. 6th, 1897. Board in best facilities at very low rates. For further information write to—

J. C. HARPER, Principal. Honea Path, S. C. July 14, 1897

NOTICE.

THE County Treasurer's Office will be open from the 15th of October next to the 31st of December following for the collection of Taxes for the fiscal year 1897.

For the convenience of Taxpayers I will attend at the following libraries, modern apparatus, live methods, and trained teaching. Next Session opens Monday, Sept. 6th, 1897. Board in best facilities at very low rates. For further information write to—

J. C. HARPER, Principal. Honea Path, S. C. July 14, 1897

NOTICE.

Trustees of Hunter School District have made a special levy of 3 mills for school purposes, making a total levy for that district of 10 mills.

All male persons between twenty-one and sixty years of age, except those unable to earn a living on account of being maimed, or from other cause, and those who served in the late war, are required to pay a poll tax of one dollar.

All male persons between eighteen and fifty years of age, who are able to work roads or cause them to be worked, except members of boards of school trustees, ministers of the gospel in actual charge of a congregation, persons permanently disabled in the military service of this State, and those who served in the late war, are required to work three days on the public roads, or in lieu of work, pay a commutation tax of one dollar, to be collected at same time other taxes are collected.

Total..... 13 mills. Trustees of Hunter School District have made a special levy of 3 mills for school purposes, making a total levy for that district of 10 mills.

All male persons between twenty-one and sixty years of age, except those unable to earn a living on account of being maimed, or from other cause, and those who served in the late war, are required to pay a poll tax of one dollar.

All male persons between eighteen and fifty years of age, who are able to work roads or cause them to be worked, except members of boards of school trustees, ministers of the gospel in actual charge of a congregation, persons permanently disabled in the military service of this State, and